THE LILY.

DEVOTED TO THE INTERESTS OF WOMAN.

AMELIA BLOOMER, EDITOR AND PUBLISHER.

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LETTER FROM MISS ANTHONY.

ROCHESTER, Aug. 26, 1852.

DEAR MRS. BLOOMER:—I made an effort to give the readers of the August number of The Lily, a little sketch of my journeyings in Genesee and Erie Counties, and since I did not succeed in getting it to you in time, will now tell them of my July and August wanderings. I attended the great Temperance demonstration held at Albion, July 7th, and as I took a view from a different stand point, from any of those who have heretofore described that monster gathering, I will say a few words. Messrs. Barnum, Cary and Chapin, were the speakers for the day. They talked much of the importance of carrying the Temperance question into politics, but failed to present a *definite* plan, by which to combine the temperance votes and secure concert of action throughout the State and country. So long as Temperance men act separately, the one knowing not for whom the other will vote, but little can be effected. Temperance men must band themselves together, and say to the two great political parties, the one that will nominate men to fill the offices of town, county, state and United States, pledged to TOTAL ABSTINENCE and the MAINE LAW, shall receive our votes. Thus might they hold the balance of power, and compel one or the other of the parties to hoist the Temperance Banner.

According to long established custom, after serving strong meats to the "lords of creation," the lecturers dished up a course of what they doubtless called delicately flavored soup for the Ladies. Barnum said it was a fact, and might as well be owned up, that this nation is under *petticoat* government; that every married man would acknowledge it, and if there were any young men who would not now, it was only necessary for them to have one week's experience as a husband, to compel them to admit that such is indeed the fact;—all of which vulgarity could but have grated harshly upon the ears of every intelligent, right-minded woman present.

At the close of the Mass Meeting, the women, mostly Daughters of Temperance—were invited to meet at the Presbyterian Church, at 3 o'clock P. M., to listen to an address from Susan B. Anthony, of Rochester. The Church was filled,—quite a large number of men, (possessed no doubt of their full share of Mother Eve's curiosity,) were in attendance. They were reminded, that they ought highly to appreciate the privilege which woman permitted them to enjoy—that of remaining in the house and being silent lookers on.

It was really hopeful to see those hundreds of women, with thoughtful faces—faces that spoke of disquiet within,—of souls dissatisfied, unfed, nothwithstanding the soft eloquence, which had been that A. M., so bounteously lavished upon "*angel woman.*" I talked to them in my plain way,—told them that to merely relieve the suffering wives and children of drunkards, and vainly labor to reform the drunkard was no longer to be called *temperance* work, and showed them that woman's temperance sentiments were not truthfully represented by man at the Ballot Box. On the whole, I am of the opinion that those women went away no better satisfied with the part that man has ever assigned to woman in this great reform, than when they came.

In the evening S. F. Cary, T. W. Brown, and Mr. Chapin, addressed a large audience in the Presbyterian Church. Most excellent addresses, all of them, if they had only omitted the closing paragraphs to the *Ladies*. Oh! I am sick and tired of the senseless, hopeless work that man points out for woman to do. Would that the women of our land would rise, *en masse*, and proclaim with one united voice, that they repudiate the popular doctrine that teaches them to follow in the wake of the sin and misery, degradation and woe, which man for the gratification of his cupidity, chooses to inflict upon the race, to minister to their wretched victims words of comfort, and kindly point out to them how they may again enjoy the blessings of a good conscience. Such work is vain, worse than vain;—if women may do nothing toward removing the CAUSE of drunkenness, then is she indeed powerless—then may she well sit down, and with folded hands weep over the ills that be.

During the month of July, I spoke at Caryville, Alabama Centre, Richville, Ackron, Clarence and Williamsville. Found Unions of D. of T. in the first four villages; the one at Ackron numbers 40, and is in a very flourishing condition.—The Caryville Union donated the sum of three dollars to the Treasury of the Women's State Temperance Society, and that of Ackron the liberal sum of five dollars. The Baptist Church at Alabama Centre, opposes the temperance organizations of that village, while one of its leading members not only drinks intoxicating liquors himself, but furnishes it freely to his day laborers; so that some of them return to their homes at night drunken,—fit to do violence to all moral and social laws. At Clarence the Presbyterian, Baptist and Disciple's Churches, oppose the Son's of Temperance,—the two first retain in their membership rum drinking men; the last allows a beer drinking Clergyman to dispense the "Bread of Life," to its members. At Williamsville, the Disciple's Church could not be obtained for a temperance meeting, while one of its leading members is a rumseller of that village. One of the Trustees of the Methodist Church at Williamsville, owns buildings which he rents to rumsellers. That trusteeship, though the man is not a communicant, has the effect to render the influence of that Church a negative one. To tell you about where the temperance thermometer of the Baptist Church of that village stands, I need only to state, that its Pastor is W. B. Williams, an active and efficient temperance lecturer, as well as minister.

Father Chipman, in this week's Journal, says, "that the *Women* reformers of the present day are in the habit of manifesting the most violent opposition to the Ministers of the Christian religion, and spend more breath to decry them, and render them contemptible than they do to remove the very evil they would exterminate." Should Father C. chance to rest his eye on the facts I have been relating above (which were in every instance told me by Clergymen or Church members) he probably will say there is another woman *infidel* reformer. But I ask him and all men and women what other conclusion I can arrive at, with regard to such Ministers and Churches as oppose all the different temperance organizations of the day, and at the same time fellowship rum-sellers and rum-drinkers, but that they are the enemies of the temperance cause—the cause of God and Man?

The influence of the Churches in our country is indeed powerful, and if they in any way sanction, sustain or countenance the Liquor Traffic—if the Hydra-headed monster, Rum, has found a hiding place among their members, or beneath the sacerdotal robes, it is the solemn duty of every temperance reformer, whether man or woman, to expose him, and bid him come forth from his pious encampment and seek his boon companions in the haunts of HELL.

At Buffalo I called on Mrs. H. B. Williams, an active member of the "Ladies' Temperance Union." That society numbers fourteen hundred Women, and has done a great deal during the last twenty years, by way of ameliorating the condition of the wretched victims of Intemperance and its attendant vices. Mrs. W. read me a copy of a letter, which the Buffalo "Ladies' Temperance Union," sent to the Annual Meeting of the State Temperance Society, held at Syracuse in June last. It carried the Temperance question home to the ballot box. The D. of T. of that City, also sent a letter to that memorable meeting, but both of those letters were, with woman's voice, suppressed by those Pharisaical Priests, who pretended to be the representatives of the State Temperance Society.

I hope you have told your readers all about the "People's College" meeting and Teachers Institute, held at Elmira the 4th and 5th inst., and of the first Women's Temperance Meeting, on the evening of the 6th. Miss Clark spoke on the 7th and 9th. I again addressed the citizens of that village. The meetings were all fully attended and much interest was manifested. While stopping at the Depot, the A. M. of the 10th, a lady addressed me and said: "It is rude to thus speak to a stranger, but I want to say to you, that you have done one good thing in Elmira." "And what is that?" "You have convinced me that it is proper for woman to talk Temperance in public, as well as in private. A gentleman told me that Miss Anthony was going to lecture on Temperance; said I, she had better be home washing dishes. He replied, "perhaps she does not

know how." "Well said I, let her come to my house, and I will give her a few lessons.

[A portion of the copy following this has been mislaid or lost so that we are obliged to omit it.]

The women of Elmira formed a woman's temperance society, auxiliary to the State society—obtained about one hundred members, and forthwith appropriated their funds to the purchase of Temperance tracts and newspapers for gratuitous circulation. I was told that several of the ladies engaged in the society had been in the practice of furnishing wines at social and New Year's calls. One lady said to me, "I am now resolved to take a decided stand, and do all I can to banish from society, not only the wines and the brandy, but the drunkard and the drunkard maker. By the way, Mrs. Bloomer, the temperance newspapers are trying to work themselves and their leaders into the belief that the position which we, as a temperance society, take, "that Confirmed Drunkenness is a just ground of Divorce," is all wrong and calculated to produce much evil in society. Now I am a firm believer in the doctrine which man is continually preaching, that woman's influence over him is all powerful; hence I argue that for man to know, that his pure minded and virtuous wife, would, should he become a confirmed Drunkard, assuredly leave him, and take with her the property and the children, it would prove a powerful incentive to a correct, consistent life. As public sentiment and the laws now are, the vilest wretch of a husband knows that his wife will submit to live on in his companionship, rather than forsake him, and by so doing subject herself to the world's cold charity, and be robbed of her home and her children. Men may prate on, but we women are beginning to know that the life and happiness of a *woman* is of equal value with that of a *man;* and that for a woman to sacrifice her health, happiness and perchance her earthly existence in the hope of reclaiming a drunken, sensualized man, avails but little. In nine cases out of ten, if the man *ever* reforms, it is not until after the wife sinks into an untimely grave; or if not in her *grave*, is physically and mentally unnerved, and unfitted for any earthly enjoyment.

Woman, whether married or not married, must cease to associate with, or countenance the Cigar-smoking, Brandy-drinking, Card-playing Licentiate, before we shall witness any elevation of the morals of society. It is high time for her to realize the truth of the old adge, "*such company as ye keep, such ye are.*"

During last week I visited Palmyra, Marion, Walworth, Farmington and Victor. My reception at Farmington caused me to feel the truth of a remark made by William Lloyd Garrison, that "the Abolitionists of the country, are the backbone of all reforms." The moral atmosphere of Palmyra and Marion was somewhat chilling, and to be thus cordially welcomed to the hearts and the homes of the Farmington Friends, was indeed cheering. The meeting at Victor was very large. I was informed that the Minister was rather "*out of sorts*" with the trustees, because they opened the Church and allowed a *woman* to staud in *his* Pulpit. The minister did not attend the meeting. Suppose to have heard a *woman* open her mouth in the Church, would have been too great a shock for his dignified nerves.

Auxiliary Temperance Societies have been formed in very nearly all the towns I have visited and the women are beginning to feel that they have something to do in the Temperance Cause—that woman may speak and act in public as well as in the home circle—that now is the time to inscribe upon our banner, "No Union with Distillers, Rumsellers and Rumdrinkers."

Yours for Temperance, without Compromise,

S. B. Anthony.

FROM ROCHESTER.

Rochester, N. Y. Aug. 12th, 1852.

Mrs. Bloomer:—Some weeks since it was my good fortune to spend a few days in the beautiful village of De Ruyter, and to learn something of the movements of the women of that vicinity, in the Temperance cause.

Now that the question, what can woman do? is one of so much interest to those engaged in reforms, a few words in regard to what the women of De Ruyter *have done*, may lead others to go and do likewise.

Some two years or more since, the practice of drinking had become quite common among a class of young men in that place, who deemed themselves *respectable*, and were admitted on terms of equality to the social circles, parties, &c., among the most intelligent and cultivated people. Some of these young men said openly that their drinking habits were no barrier to social respectability, no hindrance to any polite attentions they might choose to bestow on any young women in the place. At length a few women—not more than a half a dozen at first—felt that their social influence and example should be so used, as to make this class of men feel and know, that their conduct was not respectable, their life not such as the pure-minded could sanction. They drew up and signed the following simple pledge:

"*Resolved*, That we, the undersigned, will receive no more calls or attentions of any kind, from gentlemen who refuse to place their names to this pledge, viz:—I hereby declare that I will abstain from the use and sale of all intoxicating liquors, except in religious ordinances or when prescribed by a medical practitioner. I will also endeavor to spread the principles of total abstinence from intoxicating liquors."

At once a storm was raised—the men cried out against such proscriptive and uncharitable action, some women talked of being prudish; but these noble young women had resolved to persevere, knowing Truth and Right to be with them. Gradually a few joined them. The subject was the topic of conversation in every social gathering, and of course every effort on the part of opponents to make a show of argument or reason, was only a defeat and exposure. As the ranks of these advocates of social purity increased, a goodly number of men signed the pledge, those who did not were not invited to join in parties, and visits from them with the object of bestowing attentions and receiving confidence without rebuke, discouraged. They grew desperate, a few made strong efforts to get up balls and parties, where show and outside politeness should carry the day against real refinement, fidelity, purity, and that love for the erring which seeks to win them from sensuality by kind rebukes. But it was all of no avail, the movement went on triumphantly, and now some three hundred names or more are on this pledge, embracing not only a great share of the younger part of the De Ruyter community, but many in neighboring towns—no young man is deemed respectable, socially, unless he has ceased the indulgence of his depraved appetite for liquors. The tone of their social circles has decidedly improved, a new moral and intellectual activity is awakened. Every two weeks social temperance meetings are held at different houses, where those who attend after transacting the business of their society, and saying some good words of cheer to each other pass an evening in such conversation and amusement as may be most pleasant, and no fashionable dashing young men, lovers and drinkers of good wine, brandy or mint-juleps are present seeking to win the hearts of unsuspecting women by smooth flattery, and thus lead them to become wives of drunkards, mothers perhaps of debased and licentious sons, inheriting the evil passions of their fathers.

Occasionally a grove meeting is held in some of the beautiful groves on the pleasant hill-sides near the village and an address given, perhaps a pic-nic to close the mingled instruction and recreation, and help to make wisdom's ways pleasantness. Thus your readers can see how much women can do socially, and I hope a few may be found in other towns true and earnest enough to start such a movement—one which has done probably more to awaken attention and create a right public sentiment on the temperance question in De Ruyter, than any effort made there for years.

As to this question of what woman can do, I think that since the *simple presence of two lone women* in a temperance convention at Syracuse, and the dread that they *might* wish to speak so sadly disturbed the calm serenity of a host of "grave and *reverend* seignors"—made holy men show a zeal more than apostolic, and staid substantial citizens act as though a "bubble, bubble, toil and trouble," worse than that stirred up by Macbeth's witches of old, could stir society to its depths, it may be held as a *fixed fact* that woman can do one thing if not more, that is, make false conservatism tremble by her simple presence as an equal—far more than by words and acts of purity and love.

With best wishes for woman's earnest activity and equal co-operation in all good,

Your friend, G. B. S.

For The Lily.

THE POPULAR QUESTION.

"Woman's Rights," I should like to know the use of all this fuss. Your mother had no such notions once. Why, in my young days, no such thing was thought of. No, no, child, stay at home, at least till you can make me see the use of them. Conventions! I am tired of hearing of them."

So said the old gentleman, as he knocked the ashes out of his pipe, to fill again with fresh "tobaca," and putting his feet on the stool, listened to his daughter's reply.

"Why father, I have been reading to mother, Ann Preston's address, and beautiful articles by Mrs. F. D. Gage, letters written by Mrs. C. I. H. Nichols of Brattleboro; she is editress of the Windham County Democrat, you like so much, also Mrs. Stanton's address to the Rochester Temperance Convention. We liked them very much, and mother said if you were willing I might attend some of these ladies' meetings."

"What's the use?" was the tart reply.

"Husband," said the mother in a calm, sweet voice, "I wish Alice to understand that times have altered since we were young. As you say, woman's rights were not talked of then, as at present; but that is all I can admit; for even then, woman *thought* what is now publicly expressed. You say you admire a well educated woman—I contend education goes on without books. Observation is one way to educate; experience is the best of teachers. Book knowledge is a great accomplishment, but it is only daguerreotyped thought of others. The mind was not made to be dwarfed by rule, or custom. Let us feed it then, with fresh, true and beautiful facts, and ideas—improve every opportunity of confessing whatever is true and good, and it becomes us to act with reference to the discerned future, and beware that transient evils do not betray us into life-long regrets."

"Good deal of use," said the husband; "I hope *you* dont want to go. I am sure *you* have no business there. You have every thing as you like in the house, and that is enough, I should think."

"Now husband, that we have touched upon this point, I will tell you what has been my sphere. We married in early life, poor in dollars and cents, but rich in affection, one for the other. We purchased this farm, without improvement; we labored together cheerfully and happily. Providence blessed us with health, prospered our undertaking, and this beautiful home is the result of our *mutual efforts*. These broad meadows, thrifty orchard, and productive garden, your potatoe and grain bins speak of a husbandman; as you are. In this home—never out of it I labored—but it was for meat that perisheth with the using. The mind, the immortal part of my nature was starved in this home of

plenty. I know this is not the true order of things. Work, should be a secondary affair. I wish not to complain, for all labored as we did; but in this our children's day, a new order of things are before them. The signs of the times promise great events. The customs of by-gone years are examined, and because they are ancient, they are by no means sacred. I do not expect these woman's conventions will come up to the full measure of the "Higher Law," but they fearlessly attack the unrighteous features of the *man-made law*, where it oppresses, and deprives them of their God-given rights. I consider these conventions a school to develop thought—a means of progression. It is woman's right to help man; and whatever is for her improvement is for his—whatever improves you or me improves our children. Equal property rights is just, and should be. All we have is only lent us; it should go into the treasury of the owner of all things. The law is not just. Only think the difference in the division of our *labor*. If I die, no one comes authorized by law to appraise your furniture, your cows, or horses—no one calls upon you to bring forward under oath, your 'beds and bedding,' the entire contents of cupboard and closet. The meat in your cellar, the hay and grain in your barn are not speculated upon. The gift from a friend of a cow to your son, or a bureau to your daughter remains there still though they are 'under age.' You lose me, that is all. But if you are first called away how the 'table is turned.' "Death is hard to bear," said a widowed lady to me, "*but the steps of the law are harder.*" God is merciful—he doeth all in righteousness; would that man might learn of him. To me the agony of bereavement, would be succeeded by strangers taking an inventory of our effects. I could have no voice in the matter beyond the law. I could not become guardian for my children; this home where we have labored to beautify and improve, must by law be taken from me except *one third*; sold or rented. How could I bear to see stranger hands remodeling your improvements—stranger's axe felling the towering elm, you loved; to hear your plans called old fashioned by some city farmer; to see even your good old pipe—that has nestled lovingly on the kitchen shelf, with match-box and lamp-lighters thrown aside for other things? woman's rights mean only *equal rights*—the daughter to enjoy equal advantages with the son. A right to control her own earnings. Equality in all things, husband. Then the Woman's Temperance Convention—why! they are doing for man what he would not do for himself! Heaven bless them! who knows if they succeed to legislate drunkenness out of existence but *our own William may be saved?* You confess that he cannot resist the temptation to drink, when it is sold at every corner; and O, husband! by your love of that boy, neither do, or say anything to weaken the influence of that band of noble women. Think—oh, think the sorrow we have had on "Willy's" account! Ours is not the only boy who will bring down grey hairs in sorrow to the grave. Let us ask God to remove his appetite for intoxicating liquors—let us unite and urge upon all the danger of delay. "Willy" may yet be saved by some word, which may fall from the lips of these very *convention women*. "Let God send by whom he will send," and to him shall be the praise. The song of victory may yet go up from our hearth-stone, and our son, together with ourselves may yet thank God for the means of saving many from a drunkard's grave."

"Whew, there! shut the door, this "tobaca" smoke is strong as fury in my eyes," wiping the tears he had apologised for.

Whether the old gentleman was convinced or not of the "use," the next day their carriage was seen wending its way, with father and mother, William and Alice, to the Woman's Rights Convention.

CORALINN.

Vermont.

Every heart has its secret sorrow.

LETTER FROM MISS CLARK, AGENT OF THE STATE SOCIETY.

MRS. BLOOMER:—DEAR MADAM:—For three months we have been on the wing. We have traveled many miles. We have done the work assigned us to the best of our ability, and have learned more relative to the temperance enterprize than we ever dreamed of before.

The harvest truly is great, and there is much need of earnest and faithful laborers in the field; help must be speedily given, or this great harvest will be reaped by the destroyer; he is to be found at the fireside, he coils himself undisturbed in the social circle and charms that he may more surely destroy. The fact that "social drinking" is on the increase, stares us in the face, and the fact should rouse every true woman to vigorous and efficient action—to truthfulness to her own highest convictions of duty.—There is no neutral ground, we either serve God or Mammon, if our influence is not for this enterprize, it is against it. We have influence, that influence is a talent, for the use of which we have an account to render, and the fact that we may wrap that talent in a napkin, and bury it beneath our own prejudices, or those of others, or our love of ease, or our subservience to a corrupt public sentiment, will not relieve us from responsibility. Two things are clear to us, and the first is, that the Maine Law is our only hope of salvation from the power of this fearful curse. The second is if the Maine Law is ever successful in the Empire State, a public sentiment must be created, which will demand its execution both in the "spirit and the letter," and if that public sentiment is ever created, *woman must do it.* O that women were wise, that they would consider. If those women who stand identified with the Christian Church, and all who profess temperance principles would take this matter in hand, and act truthfully as their own highest interests, the interest of their offspring, the interest of the Church, of society, and of the State, demand that they should act, the Maine Law, would very speedily take effect in our State.

We have learned that women may travel upon our great thoroughfares, and be treated with the utmost kindness and respect. We are unable to perceive the force of all the ado, about a "protection." If a woman has sufficient self-reliance to transact ordinary business, is blessed with common sense, and by limited experience, even, has learned something of traveling usages, she may travel thousands of miles without experiencing any inconvenience.

If these "protectors" could control the elements, prevent collisions, confine rail trains to their "proper sphere" of action, prevent boilers from bursting, and make those to whom the lives of so many thousands are daily committed, responsible for their carelessness, we should be warrnated in considering them as indispensable, but unless they are competent to protect under the circumstances referred to, their protection may, so far as our experience goes, be very safely dispensed with. Yours truly, E. C.

FROM THE WEST.

WAUKEGAN, May 21, 1852.

MRS. BLOOMER:—DEAR MADAM:—I was highly gratified with the matter contained in the last number of "The Lily;" and indeed with the "progressive spirit" evinced in each succeeding number of the present year. You, and others who contribute matter for your paper, are in my humble opinion aiming your efforts in the right direction—at the root of evil in all its forms. You have, in the natural order of progression, advanced beyond that point where you can look for permanent and efficient success in any good cause by lopping off a twig here, and a branch there; you have made the wise and firm resolve to go to the fountain head and leave the "patch work" for those who have not yet progressed to that moral stand-point where they can trace the origin of evils through all their devious windings, until the spirit is wrecked upon the barren rocks of disappointment, and hopeless, helpless sorrow. The fountain must be cleansed, then the streams which issue therefrom, instead of sending all along their course to the limitless ocean of eternity a poisonous effluvia which withers and blasts every green thing within its reach, will be a healing balm, a life-restorative as permanent and enduring in its effects, as eternity itself. The law of progression is enstamped upon all of God's works, animate and inanimate; and unless we make this truth practical, and work up to our highest hight, we shall be powerless of good—dwarf and cripple our energies, though enlisted in a good cause. We seem to be merging, in every branch of reform, to a "*crisis*" which I apprehend is to induce an entire change, to usher in a new era, in the world's history; and there never has been a time when woman was called upon so peremptorily to act well *her* part, as now in the great moral revolution, which is upheaving every old fabric, and laying in its stead the foundation of a building which will stand firm, and enduring as the everlasting hills; for its base is Truth, and its frame work good deeds; which are the legitimate fruits of a hearty embrace of that which appeals to an enlightened reason, which must be our "*pole star*" our guide, fearless of consequences.

When intelligent, high-minded, *large-souled women*, enlist their energies in any good cause, they are bound to succeed; and it is quite too apparent to need an argument to substantiate the position, that those elements which go to make up *woman's nature*, need to be brought out, by a proper development on her part, to give to all these moral enterprises, efficacy, and to ensure permanent success,—and she has already established the fact, that she is sufficiently *far seeing*, to strike where the blow is needed, and most keenly felt. The work which is so nobly begun, must be perfected by those who are to come after; and how vastly important, that mothers should be developed, intellectually, and spiritually, as well as physically, in order to train their children to act well their part amid life's stern realities.

There is one point which is sadly overlooked, in the rearing of children, and that is, allowing the taste to become vitiated during the period of infancy and childhood, by the use of tea and coffee, and eating highly spiced food, which begets a relish in after years for stronger stimulus in the form of alcoholic drinks.

In order for a right development of the intellectual, and spiritual, there must be as a foundation, a healthy development of the physical; and all these temptations in the incipient stages of a misdirected course, should be removed out of the way. Parents must practice themselves, what they desire to instill into the minds of their children; else their preaching will be of no avail.—In this work of revolutionizing and purifying society from existing evils, we must turn away from artificial rules and customs which now control with iron sway, from creeds and formulas, which equally tramel and fetter the religious principle, and learn from the great book of nature which is spread out in such limitless profusion all around us; make ourselves acquainted with the laws which govern all matter, from its grossest form, up to the most refined—even the spiritual—and impress ideas gained from these sources upon the minds of our children, turning their flexible, yielding, plastic natures as they are just beginning to expand and unfold, from the artificial and unnatural, to the real and natural; and thus be instrumental in developing a race who shall go on to perfect the work so well begun.

Believing that you will receive all needful aid in your efforts to break the galling fetters of ignorance and superstition, which is the prolific source of immorality and crime, I subscribe myself,

Yours for the Right,

CORNELIA M. HAWLEY.

THE DEMOCRATIC REVIEW ON WOMAN'S RIGHTS.—NO. 6.

In the news of the day, it is no uncommon announcement that a wife has perished by the violence of her drunken husband; perished for the lack of the means of self-defense. Still more common, that a woman has been rudely seized by some monster in human form, her person violated and even her life taken in the consequent struggle, or purposely, because the dead tell no tales. And how many thus meet an untimely end that are unannounced, will never be known, until the earth and the sea give up their dead. It is a melancholy fact that no woman, old or young, is safe from the insults of wretches of the other sex, unless guarded by reliable male protection; and especially is this true in and around all large towns and cities. Thousands fall victims to the wiles and force of the seducer: in many cases by innocently and unsuspectingly placing themselves within his power, without apprehending danger until it is too late to avoid it; till they find themselves restrained of liberty, unarmed and helpless, with no alternative, but the unpitying scorn of the world on the one hand and the charnel-house of vice and shame on the other.

Should the half of such depredations be committed by the beasts of the forest, every individual, every community, every state, the whole nation would be in arms, bounties and rewards offered, and they would be hunted from one end of the country to the other, until the last one was exterminated. But as it is man who depredates and poor, frail, dependent woman, the victim, society contents itself with the ejaculation, "alas! how inscrutable are the ways of Providence!" and with the philosophy, that it is an unavoidable evil—a dangerous subject for legislation, because liable to be abused. So there is provided a little reluctant and inefficient legislation, which is followed, if at all, generally by still more reluctant and inefficient judicial action, and if, perchance, conviction follow, executive clemency too often relieves the guilty wretch from the well deserved penalties.

It ought not, however, to be forgotten that the women are allowed to exhibit their sympathies, waste their means and devote their energies to the promotion of Magdalen associations and other moral reform movements of similar character, the chief beneficial results of which are the support of certain masculine dignitaries, who could not otherwise very well subsist, and whose occupation would be gone, if the evil should be overcome, and jeopardised, if diminished. And thus it goes on, increasing in a ratio greater than marks the progress of civilization, or the increase of population.

With no other means to correct, or obstacles to check its progress, it becomes, not only an important, but to woman, an alarming question, where it is to stop; and equally so, how and by what instrumentality she is to secure her personal safety and save society from the disgusting exhibitions of vice and crime which have hitherto so conspicuously distinguished the march of civilization.

It is none the less important, that whatever of reformation is to be worked out, must be done by woman, as is evident from the fact that man has tried for six thousand years with utter failure.—And it is not altogether hopeless, that the criminals who should be in the dock, are often misplaced in the halls of legislation, on the bench, in the jury box, in short, occupying and directing the whole police department of society. There are means of securing personal safety, there is an instrumentality beyond, the power of which, the world has often felt and is still feeling, founded upon a "higher law" than man ever enacted, the right of which, as an abstract question, was never disputed.

No true disciple of freedom will deny that life, liberty and the pursuit of happiness, are each the boon of Providence to the human race and to each individual of the race; and that one of the first duties, incumbent thereon, is the protection of those gifts by all the means within our reach and all the energies which God and nature have bestowed. It is true that to that end governments have been instituted. Such is peculiarly the theory of ours; yet none were ever sufficiently perfect to secure at all times such absolute rights against personal violence. Hence whenever the contingency requires, the individual duty of self-protection remains in all its normal force, and a neglect of any of the means of defense which we can command, is as much an infraction of personal obligations as though society was left to move on, as in the savage state, without formal government.

But through all stages of progress, in every condition of society, from the lowest of savage to the highest of civilized, in every age of her life and in every relative position, married or unmarried, at home or abroad, in the crowded thoroughfare and in the wild woods, woman has stood unarmed, infantile in helplessness; her personal safety entirely at the mercy of such laws and police regulations as the other sex are pleased to provide, or exposed, with only such protection as she may be able to obtain from individuals thereof.

Not so with man. In unaided nature comparatively weak, by the contrivances of his ingenuity he has armed himself and by so arming not only insured his self-protection against the violence of the stronger animals, but conquered and established a dominion over the earth. And not contented with being the lord of the brute, he has not only excluded woman from any direct share in this empire, but forced and kept her in the position of the most abject of his subjects.—In doing so, he has pursued the peculiar and hated policy of the despot, by interdicting to her the use of any weapon of defense against the violence of the man, or the ferocity of the beast. And this interdiction in its mode and manner, has been of a character pre-eminently calculated to enervate and destroy all native spirit and independence of character. Taught to believe, that religion and propriety have stamped as contraband all the means and contrivances by which man has worked out his own safety and made himself the Conqueror; that her manifest destiny was helplessness, hopeless helplessness, whether against the elements, the rapacity of the beast or the rapine of man, no wonder she has acquired by the way of derision and distinction, the *soubriquet* of the weaker sex.

Now is there nothing wrong in this? no outrage on woman's rights? no error that should be corrected? It cannot be denied but that she is in a world of violence and where dangers and perils continually betide, and has she no right of self-protection?

In the first chapter of the first Book of Creation, there is chronicled the fact, that in the beginning God created man, male and female created he them and gave them dominion over the earth and all its denizens; and when he established that dominion he made no discriminations in the distribution of its powers as between the man and the woman. However happily this general empire might have begun, soon brute warred with brute, and man with brute and man; a yet ceaseless struggle between life and death, in which the victims are too often made to act the instruments of the victor. Life, always conquered, yet renewing the strife in renovated form; death conquering, but to fight the same battles over again; a ceaseless round of change, yet in one respect unchanged, a ceaseless round of strife. And must woman stand unarmed?

That she may be of the weaker sex instead of furnishing an argument against, is an unanswerable one in favor of an equality of the ways and means of self-defense. The general combat, whether between brute and brute, or man and brute, or man and man, has always exhibited in full development this one governing principle, that might makes right; another, that individual prowess is no longer measured by individual strength, but the strong and the weak, the rich and the poor, the titled and the untitled, the proud and the humble, can easily arm themselves, so that practical skill being equal, they can fight their way if necessary in this fighting world, on terms of equality.

The Christian and Man of Peace may regret and deprecate this progress in the science of destruction; but if so, their philosophy is wrong, as the history of the world abundantly proves.—Until the nature of both man and beast is radically changed; until the badly disposed cease to exist; until the lion and the lamb lie down together; the turning of spears into pruning-hooks and swords into plow-shares, will only be turning over the virtuous to be the prey of the vicious. Experience has shown that there is more personal safety from illegalized violence, where each individual arms as he chooses, than where the use of weapons is interdicted. Not that the improvement of life-destroying instruments has of itself made men better, but the use of such has given force to virtue and diminished the impunity of vice by doubly arming the good for a nearer approximation towards a complete triumph and restraint over the bad.

Were the men as much exposed to lawless violence as the women, it would be seldom that one would venture abroad without a revolver, or something of equal efficiency. And necessity would not only authorize, but demand as a duty such a caution. In the case of women, it is still more imperiously demanded. Legislation has done its utmost, moral reform associations have put forth all their powers, and woman's perils from man's beastly violence remain not only unchecked but continually and gradually on the increase. And as the public conventionalities have failed to secure to woman personal safety to a greater extent than they have failed in any other respect, is it not demanded, that they should so far relent as to permit woman to defend and save herself if she chooses, with all the weapons which human ingenuity has provided and all the power which the God of nature has bestowed?

By such means, many would be saved from shame and destruction and the only bad results which could possibly ensue, would be, that now and then a monster of meanness and crime, would the sooner meet his just reward here and be sent in better time to his final accounting beyond.—Further, it would give to the whole sex, a consciousness of power, the prestige of equality, of personal security and personal consequence, the right to look towards Heaven, unbowed by the imposition of genuflexions to lords temporal, or spiritual, except the Lord of lords. It is this kind of prestige, which makes a race of freemen, so much superior to a race of slaves; without it individuals can never rank with nature's noble, nor fulfil the destiny of the free.

SENEX.

"Have you not mistaken the pew, sir?" blandly said a Sunday Chesterfield to a stranger, as he entered it. "Beg pardon," replied the intruder, "I fear I have; I took it for a Christian's."

Henry Hughes, living on the Portland avenue, just below Twelfth street, murdered his own child, an infant, one year and nine months old, by beating it against the wall of the house. The wretch, *who was drunk*, took the helpless child by the feet and dashed it three times against the wall with great force, and then threw it upon the hearth.

He alone deserves to have any weight or influence with posterity, who has shown himself superior to the particular and predominant error of his own times.

Tears are as dew which moistens the earth, and renews it vigor. Remorse has none; it is a volcano, vomiting forth lava which burns and destroys.

THE LILY.

SENECA FALLS, N. Y., SEPTEMBER, 1852.

WOMEN'S NEW YORK STATE TEMPERANCE SOCIETY.

The Executive Committee of the Women's New York State Temperance Society, do hereby give notice, that a meeting of the Society will be held in Seneca Falls, N. Y., on Thursday, the 14th of October, 1852. commencing at 10 o'clock, A. M.

Societies auxiliary to the State Society, and all Women's Temperance organizations are requested to send Delegates, to take part in the deliberations of the meeting.

All men and women, throughout the State, interested in this new movement of Woman in the Temperance cause are earnestly invited to attend.

By order of the Executive Committee.

SUSAN B. ANTHONY, Rec. Sec'y.

Rochester, Aug. 19, 1852.

Papers friendly please copy.

WOMAN'S RIGHTS.

THE NATIONAL WOMAN'S RIGHTS CONVENTION held in Worcester, Oct. 22d and 23d, adjourned to meet in September 8th, 9th and 10th, 1852.

The friends of Equality, Justice and Truth are earnestly invited to assemble there at that time, to discuss the important question of reform, technically termed Woman's Rights. We propose not only to review the past, and consider the present, but to mark out new and broader paths for the opening future.

The time has come, not merely for the examination and discussion of Woman's social, civil and religious rights, but also for a thorough and efficient organization—a well-digested plan of operation, whereby these sacred rights, for which our fathers fought, bled and died, may be secured and enjoyed by us. Let woman no longer supinely endure the evils she may escape, but with her own right hand carve out for herself a higher, nobler destiny than has heretofore been hers. Inasmuch as through the folly and imbecility of Woman the race is what it is, dwarfed in mind and body, and as through her alone it can yet be redeemed, all are equally interested in the objects of this Convention.

We therefore solemnly urge those Men and Women who desire and look for the development and elevation of the race, to be present at the coming Convention, and aid us by the wisdom of their counsels. Our platform will, as ever, be free to all who are capable of discussing the subject with seriousness, candor and truth.

On behalf of the Central Committee.

ELIZABETH C. STANTON,
PAULINA W. DAVIS,
WILLIAM H. CHANNING,
LUCY STONE.
SAMUEL J. MAY.

☞ Papers friendly please copy.

IN ROCHESTER.

The readers of The Lily will no doubt be surprised to learn that we have removed our editoral sanctum to Rochester; and many of them will be equally surprised to learn that the state of our health is such as to induce us to seek advice and renewed strength at the hands, and under the treatment of the celebrated Dr. Hamilton, of this city. Those who do not know us suppose us to be a great stout "amazon;" and those who have seen us performing our daily round of duties at home, mingling freely in society, and taking so active a part in the business and pleasures of life, have not dreamed that all this was done with an aching head and feeble frame. True there are a few who have understood us for years, and these know that nothwithstanding an outward seeming, we have suffered much; but it is so common for women when they are not well to give up to gloomy forebodings, and useless complainings, and to be helpless and inactive, that for one to take an opposite course, and seek relief in activity and bustle it cannot be realized that they are really sick. Our friends have wondered how we could do so much when feeling so ill, and seemed not to understand that it was much better to have both hands and brain employed than to mope away the time in useless repinings, and drag out a listless and inactive existence.

But although we have done and could still do much, we do not feel equal to the increasing labor and care, and the many demands upon our time and strength which our business brings upon us; and it is the desire to be better fitted for our present and future duties, that has induced us to break away for a time from our much loved home, and active business life, and try the effects of Dr. Hamilton's skill in patching up our broken-down, drug-ruined constitution.

The Dr. speaks encouragingly of our being speedily benefitted, and this hope will cheer us on, and enable to us to bear patiently the deprivations of society, and to while away the tedious hours which must intervene ere we can again join our loved ones at home, and resume our accustomed labors.

There are twenty-five or thirty patients now in this institution, and all with whom we have conversed have the utmost confidence in Dr. Hamilton, and speak hopefully and confidently of their own restoration to health. One of the ladies has been confined to her bed five years, unable to help herself. She was brought here, from the eastern part of the state, on a bed; in two weeks she was able to rise and walk about her room, and also to the Hall twice a day and take some part in the exercises. There are others who have been helpless invalids for years, and been under the treatment of some of the most celebrated physicians in the country—have fully tested the virtues of Allopathy, Homœopathy, and Hydropathy, and at last have sought and found relief in this institution. Some of the cures effected here, seem almost miraculous; and we have proof that it is not mere temporary relief, but permanent restoration to health. Dr. Hamilton's fame as a successful practitioner in diseases peculiar to woman and which are induced by her false education, and her slavish submission to the dictates of fashion, and adherence to pernicious customs—is wide spread; and justly so. Patients flock here from a distance of one, two, four and five hundred miles; and their hopes and expectations are generally fully realized.

We hope to return home by the first of October, greatly benefitted by our stay here.

Correspondents will direct their letters to Seneca Falls as usual. Our good husband will receive them and attend to their requests; and forward to us all that it is important for us to see.

We cannot furnish back numbers of The Lily beyond August.

In virtuous course not to proceed is certainly to go backward; there is no third estate between advancing and retreating.

RIGHT.—A woman in Cincinnati lately severely horse-whipped a man who was in the habit of frequently calling to entice her husband to grog shops. [Ex.

The instances are becoming quite frequent, where women, aroused by the wrongs and oppressions heaped upon them by unjust laws and the cruelty of men, are making for themselves a law, and meting out justice to their oppressors.

We rejoice at the spirit shown by such women in the courageous defence of their own rights, and we would that in every city and town through the length and breadth of our land their example might be followed by hundreds and thousands of the poor crushed victims of man's inhuman laws and customs. We prefer peace to war, where peace can be honorably maintained; but when the aggression is carried so far as to strip one of husband and property, and subject to cruelty and starvation, then resistance is more honorable than endurance. The law gives no protection to the drunkard's wife, and people have little sympathy for her. A man may pursue a business which deprives her of food and clothing, or a shelter for her head—which embitters her existence and makes life almost unendurable; and for all this she has no remedy. The law will do nothing to relieve her misery, but throws its protecting arm around him who causes the ruin.

Woman never consented to such laws, and she should never submit to them. If our laws will not protect her, but rather trample upon her inalienable rights, and mock at her misery, then should she bid defiance to them and make unto herself a law for her own actions.

Mrs. Swisshelm says if a rumseller should stand between her husband and his salvation she would burn down his den as soon as she would build a fire to destroy worms on her trees. We do not pretend to say what we would do should we see our husband led on to destruction, but we hope we might have courage to defend our own rights, and his, with such weapons as would most surely do the work.

For no greater cause than the taxation of property our fathers felt justified in declaring war against the mother country. Nobly they withstood all aggression and fought for their rights.—We honor them for this, and sing pœans in their praise.

They purchased for us with their blood the precious boon of freedom, and handed down to us the glorious motto that "resistance to tyranny is obedience to God." Woman has been, and still is, subjected to far greater oppression than were our fathers under British rule. She is not only stripped of her whole property, but of husband and children—yea, of happiness and life.—She has far greater cause for declaring war and proclaiming independence than had they; and should she show some of the spirit of her fathers and wage a war of extermination against the liquor traffic, hers would be a nobler warfare, and her triumph more worthy of being commemorated through all time than was the victory won by the Patriots of '76.

Such sentiments will by many be thought unwomanly. Men would teach us that it is a virtue to submit to tyranny, rather than to "unsex" our-

selves by taking our cause into our own hands, and defending our own rights. But we have learned to disregard such false views of things. We see more glory in resistance than in submission; but if men think it noble to submit to tyranny, let them humble themselves at the feet of tyrants. Woman has suffered enough already from the cant about "woman's sphere," the beauty of submission, and so on. She has suffered enough from the curse which man has legalized and suffered to riot on her happiness. Then let her arouse and free herself from this curse.

Let her no longer look to man for protection, but learn to protect herself and children, at whatever cost. If men will continue to degrade themselves and abuse and neglect their families—if the vampyres of the law will still continue to suck the life-blood of their fellow men, and spread devastation and death all around them, then let woman step boldly forward and take matters into her own hands, and proclaim in tones not to be mistaken "*Thus far shall thou go and no farther.*"

THE PEOPLE'S COLLEGE.

The idea of establishing a new educational seminary in this State, to be called the People's College, has been before the public for some time. An association has been formed for the purpose of carrying out the project, in the western part of the State, and several public meetings have been held for its advancement. Our attention has only recently been called to it, but from the examination we have had time to give it, are led to look upon it with much favor. Its fundamental idea appears to be, that it shall be subject to no sect or party—that productive labor shall be practically honored and inflexibly required of all and that each student shall be free to prosecute such studies as shall be indicated by his or her parents or guardians and to graduate masters of those only. The third article of the prospectus also declares that it shall afford suitable facilities for the education of young women as well as of young men, all the sciences taught in the college being as freely imparted to the former as the latter. It is also provided that each and every pupil and teacher shall devote a fixed portion of time to actual manual labor in some productive industry.

If the plan thus sketched be faithfully carried out and a college of the kind thus indicated established, it will prove a source of incalculable benefit to the youth of the State. There is abundant room for such an institution, for notwithstanding our colleges are multiplying on all sides, yet is there a most lamentable deficiency in nearly or quite all of them of that *practical education* needed to fit the rising generation for success and usefulness in life. Our young men now come forth from our colleges but little wiser than they entered, and with, in too many cases, a deep seated contempt for useful labor that leads them to shun in far too many cases, the employment of their talents in the vitally important pursuits of agriculture and the useful arts. And as for the education now furnished to young women at our fashionable Female Seminaries and Boarding Schools, no one will have the hardihood to pretend that it comes up to the wants or destinies of her nature or of her future duties in life. Indeed, it is now admitted on all sides that our present system of education is unjust to woman in its higher departments in excluding her from advantages and opportunities which are provided at the public cost for men alone, and to furnish which her property equally with his is taxed. The signs of the times indicate that these things are not always so to be. We believe a brighter day is dawning for woman. We therefore hail the proposed college as one of the evidences of the coming of that better day, and we earnestly trust that every true woman and true man in the State will unite in an honest endeavor to secure its early establishment.

A meeting of the association organized for the purpose of advancing the proposed college was held in Elmira on the 4th of August, which we had the pleasure of attending. The numbers present at the meetings were large although the weather was very unfavorable and the Teachers' Association was in session at the same time in another Church. Mr. PETERS, of Darien, addressed the meeting in a plain, comprehensive and pleasing manner, setting forth the objects of the association and the advantages to be derived from the proposed People's College. HARRISON HOWARD, of Lockport, followed with a more lengthy address. This was an able and beautiful production, and we are happy to know that it will be published. The evening session was occupied with reporting a Constitution, reading of letters, and a discussion, carried on by Judge DUNN, on one side, and Mr. HOWARD and four or five ladies on the other. The Constitution was referred back to the Committee by whom it had been reported, to come up again at the next session. The Association then adjourned to meet in this village on the second Wednesday of October next, when we hope our citizens will be prepared to give its members a most cordial welcome, and to do what they can to promote its objects.

TEMPERANCE MEETING IN ELMIRA.

We had the good fortune to meet all the Agents of the Woman's State Temperance Society, at Elmira; and on the last evening of our stay there a meeting was held by them in the Congregational Church. Miss Anthony delivered a very able Address. It was strong and searching, and though it might by some be thought too ultra, yet the truth of her positions could not be gainsayed. Miss Clark followed with some general remarks on the subject, and in explanation of the objects and plans of the Woman's Society.—Dr. Cutcheon was then called out. His remarks were pertinent and truthful, and he made several happy hits at some of the absurd notions and customs of the day. His remarks were principally directed against the evils growing out of the use of tobacco.

The house, though large, was well filled, and judging from the silence and attention of the audience, all were interested and pleased with what they heard. The meeting adjourned to meet at the same place the next evening, to listen to an Address from Miss Clark. We regretted that we could not remain to attend this meeting. Our Society has been very fortunate in securing the services of such valuable agents. They are doing a good work, and the fruits of their labors will sooner or later make themselves manifest. We hope our citizens will ere long have the pleasure of listening to these interesting speakers.

☞ The subject of *Female Education* occupied a large share of the time of the National Association for the advancement of science, at its recent session at Newark, N. J. The speakers all confessed that the present system was radically defective, and admitted that a great wrong was done to woman in denying to her equal opportunities with man for the development of her faculties. The excellent Bishop POTTER, of Penn., the President of the Association, took high and noble ground in favor of enlarging the sphere, and advancing to a higher mark, the education of woman. He said, among other things, that she should be so educated that she would be capable *in case of the death of her husband to assume the management of an estate and direct and control the interests of her posterity.* How few women are there who are qualified for this duty.

We heartily wish there were more Bishop POTTERS in the Church!

THE STATE SOCIETY.—It will be seen by a notice in another column that a meeting of the Woman's State Temperance Society will be held in this village on the 14th of October. In behalf of our Temperance people we think we may safely tender to all such friends of the cause as may visit us from abroad a hearty and cordial welcome. We earnestly hope that the meeting may be numerously attended.

LILY FOR 1851.—We are desirous of obtaining a complete set of The Lily for 1851, and we will pay the subscription price to any one who will furnish it to us in good order, besides being greatly obliged for the favor.

THE WOMAN'S STATE CONVENTION meets at Syracuse on the 8th, 9th and 10th inst. We are assured that several of the prominent leaders in the cause will be present, and we hope the Convention will be attended by large numbers of our readers. The object for which it is to be held is one which should engage the earnest attention and support of every true woman in the land.

The degree of Mistress of Arts was conferred on seven young ladies composing the Senior class at the late commencement of the Ohio Female College at College Hill, near Cincinnati. The number of students in attendance during the last term was over 100.

THE GENEVA COURIER, in noticing the meeting of the People's College Association at Elmira, says:

"MRS. BLOOMER and MRS. STANTON participated in the debates, but got 'worsted,' we infer from the accounts, in an encounter with Judge DUNN."

Mrs. Stanton has not been to Elmira at all.—Miss Anthony, Miss Clark and other ladies who took part in the discussion against Judge Dunn, will doubtless be as much surprised as are we to learn that we "got worsted" in the argument.—We think the Judge himself will hardly claim a victory over us; for although he affected astonishment at first, at some of our positions, he was forced to acknowledge them correct in the end.

We don't know where the Courier got his "*accounts*," but we could bring a goodly number of witnesses to tell a different story.

STATE TEMPERANCE ALLIANCE.

The meeting of the Temperance Alliance which was to have been held in Rochester, on the 18th ult., has been postponed until Wednesday, 15th of this month.

☞Some friend has sent us a pamphlet containing the proceedings of the Woman's Rights Convention held at Westchester, Pa., for which we are greatly obliged.

J. C. JACKSON, of Glen Haven, will please accept our thanks for the little book sent us.

"M. A. J.'s" lines will hardly do for publication.

THE MAINE LAW is pretty generally enforced in Massachusetts, out of Boston. Large quantities of liquor have been seized by the authorities and in many cases destroyed. In Rhode Island also, except at Newport, the Law has in a great measure put a stop to the traffic.

PRESS ON.

DEAR MRS. BLOOMER:—I wish to say a word through the columns of The Lily, to the friend who made enquiry whether you expected to continue to wear the short dress, whether it became fashionable or not.

Reformers never adopt a new truth with any certainty of being upheld in it by others, but because they feel it an imperative duty to walk in the light as fast as they see it: and adopting this from principle, they could no more give it up, although they were alone in it through life, than they could be guilty of any other short-coming or omission. They know that truth requires Pioneers, and it matters not to them if they are alone, if they can by persevering, unswerving integrity, establish a truth that will tell for the benefit, even, of the next generation. For this they are willing to bear any amount of ridicule or odium. How easy it is for us, compared with ancient Reformers, that we are obliged to suffer nothing worse than contempt and taunts, can go on in the work of Reform, enjoying our families and our liberty, and continue to labor "in every good word and work."

Is it not our duty, then, to go heart and hand most diligently into the different reforms while the day lasts, and not suffer discouragements to retard or prevent our straight-forward course, living not for our own pleasure, but for the good of others—willing to walk in a rough path, that by so doing those that come after us may live in a world of

"Truth, Light and Love."

Thine in the Cause of Reform,

SARAH D. FISH.

Rochester, August 15th, 1852.

FROM ELMIRA.

MY DEAR MRS. BLOOMER:—It gives me much pleasure to be able to inform you that the women of Elmira have organized a Temperance Society, and have already enrolled nearly a hundred members. Three thousand tracts have been procured and a few periodicals subscribed for. A conviction of the urgent necessity for action on the part of woman, in resistance of the progress of intemperance, seems to have taken possession of many minds, and yet some are fearful that in taking this stand they may be regarded as having enlisted under the broad Banner of Reform, which they seem to believe does not rest satisfied with making men temperate, but aims fearful blows at many time-honored usages of society. Admitting this to be true, the demand for earnest exertion in opposition to the fearful devastations of intemperance, leaves little fear of the accomplishment of any great evil in the way of innovation in other channels. Hoping you will receive a good report of our Society in future, I remain,

Yours, Respectfully,

OLIVIA H. FRASER.

Elmira, Aug. 21st, 1852.

Written for The Lily.

TO PENINAH.

Blithe as the wild wood bird thou art;
As free from care and guile as he,
Yet under this there beats a heart
As good and kind as heart can be.

Can I forget those hours of pain
Thou watched me with a sister's love?
No! in my mind they'll fresh remain,
Until we meet in courts above.

May you thro' life remain the same—
Shedding your love on all below,
As quick to sooth another's pain,
To shed a tear for other's woe.

Then carol lightly with the bird;
If thou obey God's holy will,
Thou wilt receive the great reward,
And of His love will drink thy fill.

For The Lily.

A MODEL SCHOOL.

DEAR MRS. BLOOMER:—

After the adjournment of the Woman's Right's Convention at Massillon, Ohio, in company with several of the members, I visited the Rotch Institute, situated two miles distant. It was endowed by Mrs. Charity Rotch for the purpose of teaching destitute pupils the two important branches of mental and physical labor. Its present capital is $25,000 cash at 7 per cent interest, with a farm of 180 acres, upon which the Institute, and suitable farm buildings are located; valued at $10,000, making in all $35,000. The proceeds of the whole capital is assigned to the superintendent, Mr. Dawly, who teaches, boards and clothes forty pupils; an equal number of each sex. They are received at the age of twelve, and remain four years; spending sixs hours each day in study; and six in labor and recreation.—Their intelligent, healthy, and cheerful countenances are a high compliment to the judicious arrangement. Not a death has occurred among them during the eight years the school has been in operation.

The building is situated on a beautiful eminence, commanding an extensive prospect of the surrounding country. While looking from the belfrey over the broad and highly-cultivated fields, tinged with the golden hues of sunset,—our ears occasionally greeted with the merry shout of the happy group below, I could but contrast the true honor due the worthy founder, with the vociferous honors heaped upon the butchers of mankind under the title of *heroes*. The former springs from the unsophisticated reasonings of grateful hearts, that appreciate the development of just principles, aiming at the elevation of humanity. The other arises from motives of self-interest, which award the highest office to brute force; whose deleterious influence perverts the laws of nature, and breathes a withering curse upon posterity. O, Woman! How long must those holy affections, and humane sympathies remain locked in your yearning heart under the control of selfish passions by physical force.—This benevolent establishment proves that woman has yet some power over the welfare of our race by virtue of her natural impulses; and I could not restrain a feeling of self approbation that we had made another charge upon the adamantine walls that shut her in from a manifestation of her equal interest in the destiny of humanity.

JANE FROHOCK.

WELLSVILLE, O., May 31, 1852.

BUFFALO, July 31, 1852.

MR. EDITOR:—In answer to the call of the State Temperance Society, the Buffalo Ladies' Temperance Union sent a greeting. We have looked in vain in all the published accounts of that meeting, to ascertain what disposition they made of it. I enclose you a copy of our Letter, and would be glad to know if you have heard of it before. ONE OF THE "UNION."

We have never seen or heard of the memorial of the Ladies of Buffalo to the State Temperance Society. We doubt whether it was publicly communicated. It may have miscarried, or the Society might have been so much taken up on Mr. Mandeville and Wisner's proposition as to have overlooked it. But here it is:

THE BUFFALO LADIES' TEMPERANCE UNION:

To the President and Members of the New York State Temperance Society, Assembled in Syracuse.

BUFFALO, June 15th, 1852.

GENTLEMEN:—We would gladly attend your annual meeting in mass or by delegation, if it were practicable. But as it is not, we must be satisfied to bear our humble part, by sending this missive, in which we express our thanks to the noble-minded men who are willing to spend their time, talents and money, for the benefit of their fellow men. We need not say to you "be not discouraged," for "in due time you shall reap if you faint not." The crisis is passed—the faint-hearted have left you long ago, and have returned to the mire themselves, or have concluded to labor no more to prevent others from going the way that leadeth to destruction. You who have borne the burden and heat of the day, will not fail us now, as the star of Hope rises in the East—when the cool, refreshing breezes, laden with health, happiness, and the triumphs of virtue, are beginning to reach us from our Northern Maine. We expect great things of you now, and feel confident we shall not be disappointed. As a Society, we have petitioned every body of men—Municipal, Legislative, or Judicial—who could benefit us. Sometimes we have been treated courteously, at others we have received contumely and reproach: but in no instance have our prayers met with a favorable response. We have learned with regret, not unmingled with indignation, that the petitions to the last Legislature, though signed by over 300,000 names, were not listened to, but rather the majority of that body wss controlled by the rum interest. Abandon then, as men, this form of action. Leave it for women and children, (as you have been taunted,) to petition. Cease to approach, cap in hand, your own hired servants, and obsequiously beseech them to do your will. Dismiss them from your service, and choose those who are true and faithful in their stead. Let no temperance man be absent from the nominating meetings; let no temperance man fail to vote for a Maine Law candidate, and the Ballot Box will be all the petition you will need. The drinker and vender of intoxicating liquors, with their unprincipled coadjutors, will then have permission to retire to private life, and the pulse of the body politic will beat with health and vigor. We hold ourselves ready to assist in any way this glorious cause, and hope such an impetus will be given to it by your deliberations that as a powerful army you will be able to triumph over every obstacle and shout victory! victory!!

Yours, most respectfully,

Mrs. M. L. P. THOMPSON, Prest,

Mrs. WM. CHARD, Sec'y.

To the Hon. Herman Camp, Pres't.

☞ A woman was murdered in New Haven last week, by her husband, while he was laboring under an attack of *delirium tremens*

☞The wealth of mind and heart, of faith and love, no change can take from us.

For The Lily.

LINES

Suggested by seeing the likeness of a child set in its own tombstone.

Sleep lovely child, thy spirit pure
From earth hath passed away,
Yet still thy image doth appear
Above thy silent clay.

Emblem of innocence and truth
And hope and joy and love,
Thy dwelling-place on earth below
Exchanged for that above.

Above thy tomb affection's hand
The marble stone hath reared,
Thy memory sweet while thou wert here
Is now, thour't gone, revered. N. S. R.

RIGHTS OF WOMAN.

An extract from an "Essay on the Rights of Woman," by Judge E. P. Hurlbut of the Supreme Court.

"My argument is this,—that Woman's mental forces and wants are designed to have a free and harmonious exercise and gratification—and while single, her rights to this extent are conceded to her—that marriage results from the mental constitution, and is necessary to her happiness, so that she has a right to live in the married state; having such right she can demand its enjoyment, without the surrender of any other right incident to her nature—since no one proper natural want is to be answered at the expense of another's denial; and as woman no more requires the married state for her happiness than she demands that full scope and exercise be given to the various powers of her nature, it cannot be claimed that she must surrender any of her natural rights upon entering into the married state.

"She follows not less than man the great law of her nature when she 'pursues her own true and substantial happiness.' By the laws of her organization she has the same faculties and wants as man, and they demand the same exercise and gratification. Her rights have therefore the same origin and extent as his own. Now I suppose I have established, in my introductory chapter, that man surrenders not a solitary natural right, when, by yielding to the harmonious demand of all his intellectual forces, he enters the social state, and acquiesces in the proper institutions of government. Why then should woman, by yielding to a like general demand of her nature, and entering the married state, be required to surrender any of her natural rights? Let it be borne in mind that the state of marriage is not more demanded by woman's nature than by man's. It is as necessary to his happiness as to her own. He is in an unnatural condition out of wedlock. In both it is the voice of nature that pronounces them to be 'husband and wife.' *He* surrenders not a single right when summoned by this voice to the altar of Hymen—but walks erect in all the dignity of his nature. The stern and immutable man taketh the vow, and goeth forth undivested of any of the rights of humanity, while *she*, who went forth in pride, returns in humility, She who was wooed by the bended knee of the suppliant man, hath promised to obey that man now proudly claiming to be her lord.—She who went forth an intelligent moral being, obedient only to the will of heaven, returns the creature of man's will—having transferred her allegiance to him.

"She was before his equal—she is now his inferior. She existed before as a distinct moral being, full of rights and bounden by duties; that existence is now merged in her husband—and in the eye of the law she exists not at all. But from her legal tomb he gains an accession of power, dignity and rights. Her submission exalts the throne of his power, her legal insignificance elevates his dignity, and her lost rights are appropriated to himself. The law allows him to exact her obedience, and to compel it by appropriate chastisement and restraint. It confers upon him her estate—everybody knows that the dead cannot keep their property—and the wife is legally dead. She therefore exchanges her freedom of will, her moral dignity and her worldly estate, for that most uncertain estate—*a man*—upon whom she can lavish her affections, and, by looking upward to him with sufficient awe and reverence, can call into complete exercise her veneration and her wonder!

"Well is it for the aggressor that the aggrieved was made for love rather than for war, or he would be put upon immediate self defence. No man asks of his fellow, no nation demands of another, any like concession of rights, when the closest friendship springs up between them.—The honor belongs to English and American lawgivers, of having discovered the class of human beings which will endure the greatest deprivation of rights, with the least effectual resistance.—Doubtless it is a valorous thing to conquer woman, and 'to the victor belong the spoils of the vanquished!' Go forth, valiant Saxon; not frowning like Mars—but with a countenance clothed in smiles; not breathing destruction, but the soft whispers of gentle love; subdue the heart of fair, confiding woman, and the law shall load you with spoils! Gain her affections and you shall not be annoyed with her moral dignity; obtain her hand and you shall have her purse also. Let not the characteristic modesty of your nature depress the energies of your mind, for the *law* favors you. Let not your sense of justice defeat the gratification of your acquisitiveness, for is not *the law* just? Princes acquire domain, power and wealth, by conquest—why should not thou, one of Creation's lords, have thy plunder for thy pains?"

FOLLY.

"For girls to expect to be be happy without marriage. Every woman was made for a mother, consequently babies are as necessary to their peace of mind as health. If you wish to look at melancholy and indigestion, look at an old maid. If you would take a peep at sunshine, look in the face of a young mother."

Now I *won't stand that.* I'm an old maid myself; and I'm neither melancholy or indigestible! My "PIECE *of mind*" I'm going to give you. (in a minute!) and I never want to *touch* a baby except *with a pair of tongs!* "Young mothers and sunshine!" Worn to fiddle-strings before they are twenty-five! When an old lover turns up he thinks he sees his grandmother, instead of the dear little Mary who used to make him feel as if he should crawl out of the toes of his boots! Yes! my mind is *quite* made up about *matrimony*, but as to "*babies*" (sometimes I think and then again I don't know!) but, *but on the whole I believe* I consider 'em a d——cided humbug! It's a *one-sided* partnership, this marriage! the *wife casts up all the accounts.*

"Husband" gets up in the morning and pays his "*devours*" to the looking-glass; curls his fine head of hair, puts on an immaculate shirt bosom, ties an excruciating cravat, sprinkles his handkerchief with cologue, stows away a French roll, an egg and a cup of coffee, gets into the omnibus; looks slantendicular at the pretty girls, and makes love between the pauses of business during the forenoon generally. Wife must 'hermetically seal' the windows and exclude all the fresh air, (because the baby had 'the snuffles' in the night) and sits gasping down to the table, more dead than alive, to finish her breakfast. Tommy turns a cup of hot coffee down his bosom, Juliana has torn off the string of her school bonnet, James wants his geography covered, Eliza can't find her satchel, the butcher wants to know if she'd like a joint of mutton, the milkman would like his money, the ice-man wants to speak to her, 'just a minute,' the baby swallows a bean, husband sends the boy home from the store to say *his partner* will dine with him, the cook leaves 'all flying,' to go to her 'sister's dead baby's wake,' and husband's thin coat must be ironed before noon. "*Sunshine and young mothers.*" Where's my smelling bottle? FANNY FERN.

Mrs. E. OAKES SMITH, writing to the New York Tribune, says:

Ohio has led the way nobly in the organization of the Woman's Rights Association, and I wish to suggest that our sisters in the several states organize themselves into State Associations, for the purpose of more concentrated, and systematic action. These Associations will frame petitions to the several State Legislatures, praying that the legal disabilities of our sex be removed, her industry and property be protected, and her vote be admitted to the ballot-box. They should systematize labor; promote more enlightened views upon Education, insisting that its benefits be shared alike by both sexes in our colleges and institutions of learning. More than this, women holding property should agree very firmly to decline taxation without representation. As woman is unknown in the law, the law should not take hold of either herself or property. As she is a person in law only when she has become a criminal, she should claim the immunities of an idiot and an infant, till such time as she is acknowledged as a person, in spite of her virtuous disabilities.

It seems to me, the organizing of State Associations might supersede the necessity for miscellaneous Conventions, and more might thus be accomplished in a given space. I would urge this strongly upon the women so earnestly engaged in this great work, a work which is advancing more rapidly than even its friends perceive—and which is retarded only by the lack of adequate system on the part of its advocates. When these State Associations are once organized, a Congress at some central point must necessarily grow out of it.

Glen Haven Water Cure.

THE proprietors of this delightful retreat for the Sick, take pleasure in announcing to the public that they have made great improvements in their establishment, having Papered, Carpeted and Painted it, inside, anew. Its Physicians, Dr. J C. and Mrs. L. E. JACKSON, have treated nearly 300 cases of Chronic Disease the past year. They have also, as assistant Physician to gentlemen, Dr. W. S. BUSH, of whose abilities they do not hesitate to speak highly.

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J. C. JACKSON & CO.

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